

# BOSTON RECORDER AND TELEGRAPH.

NATHANIEL WILLIS AND GERARD HALLOCK, PROPRIETORS AND EDITORS—CONGRESS STREET, BOSTON, MASSACHUSETTS.

No. 22.—Vol. XI.

FRIDAY, JUNE 2, 1826.

Price, \$3 in 6 m. or \$2 50 in adv.

## RELIGIOUS.

For the Recorder & Telegraph.  
Pictou, Nova-Scotia, 27th April, 1826.

Messrs. Editors.—Your subscribers in this quarter were much gratified by the notice you took last autumn, of the state of religion in this and the adjacent Provinces. As you seemed pleased by the information furnished you at that time, I shall now transmit to you a few additional particulars on some of the same subjects.

The Sabbath School Society in this place continues to prosper. The last annual report, of which I herewith send you a copy, gives a correct account of its progress and present state. The spring importation of books from the Union Society in Scotland, with which we are connected, amounting to \$7 pounds sterling, is daily expected. It is strange that this instrument, simple and efficient as it is in the cause of religion, is not brought into universal use. The reason, I imagine, is not to be found in the disposition of the people of any Christian community, so much as in the want of a religious and spirited individual to introduce it. All the good which through human means our Society has effected, is mainly to be attributed to the active and persevering exertions of its Secretary.

Our Domestic Missionary Society is about failing in its useful operations,—not for want of pecuniary means, but of Missionaries. There were originally 12 students in the Divinity Class attached to the Pictou Academy. One of the most promising of these we had the misfortune to lose by death. Three more were intimidated from prosecuting their studies by a very general cry of pity for the young men who were devoting themselves to object poverty,—it being asserted that there was no call for more clergymen in the Province. Only seven therefore remained, to assume the responsibilities of the sacred office. Of these, five have been called to respectable congregations, and a call is preparing for a sixth. As many more native preachers, if they could be found, would now be readily provided with employment and comfortable support. I say native preachers—for there seems to be a laudable disposition growing in the Province, to encourage these in preference to others. You will perhaps be ready to say, so few preachers are not worth mentioning; but you must remember that the Province only contains about 100,000 inhabitants, of whom probably not more than a quarter belong to the Presbyterian Church of Nova Scotia.

Not yet come to hand.—Eds.

From the Connecticut Observer.  
REVIVAL SOCIETY.

The fourth Annual Meeting of the Female Society of Tolland Co. Conn. for the Promotion of Revivals of Religion, was held in Vernon, on the second Wednesday of May, 1826. The Society met at 9 o'clock A. M. and transacted the customary business. At 2 P. M. divine service was attended, and a sermon, well adapted to the occasion, was delivered by the Rev. Mr. Porter of Farmington, from 1 Sam. vii. 2. And all the house of Israel lamented after the Lord. After the sermon, the Annual Report was read, and addresses were made by Rev. Mr. Robbins, of East Windsor, and Rev. Mr. Griswold, an Evangelist.

It appeared from the Report that there were 116 members of the Society, and 88 annual subscribers; making 119 members;—being an increase of 13 members since the last Annual Meeting. The Report stated, that the receipts into the Treasury for the last year, amount to \$301, 50;—of which one hundred dollars were collected in several towns in Georgia, and forwarded by the Rev. Nicholas Patterson, who has heretofore performed similar services for this Society. The disbursements for the last year, as stated in the Report, amount to \$218, 20;—all of which, except \$2, 29, was paid to the Rev. Messrs. Nicholas Patterson, Levi Smith, and Samuel Griswold, who have labored in the service of this Society.

The object of the Society is not, as some seem to suppose, to send men here and there to get up revivals of religion; as though they were merely work of man;—but, to afford some compensation to those evangelists, who may labor under a patronage in seasons of revival, and who receive little or no compensation from any other quarter. They have sometimes labored in feeble, destitute parishes, where there were hopeful appearances of a work of grace, or where the work had actually commenced, and sometimes under similar circumstances, in the parish of a settled minister, in connection with him and at his request, during a season of the revival of religion, no settled minister can meet all the demands which are made upon his time and labors. Instances have been made to the knowledge of the writer, in which a work of grace had commenced, seemed to subside, merely for the want of additional labor. In other instances not a few ministers have sunk under the accumulated weight of their labors at such seasons. It was principally with a view to meet the exigencies of such cases, particularly in this vicinity, that this Society was formed. They are not always able, however, for the want of laborers, to meet all the applications which are made to them. It is an evil which they cannot easily remedy. But their object is important; and in pursuing it with wisdom, we bid them God-speed.

A FRIEND TO REVIVALS.

For the Recorder & Telegraph.  
A SERIOUS INQUIRY.

Messrs. Editors.—As it is generally admitted, that a uniform and habitual desire for the prosperity and increase of experimental religion in the world, is evidence of the person's experimental piety who is the subject of such desire, I wish to propose the following question; and should be glad to see it answered in your useful paper:—What man could evidence of personal piety, who appears to himself to desire the prosperity of religion, and seems to rejoice in the numerous revivals which are blessing the church, and the success which attends the efforts to spread the Gospel, but is unwilling to make any, or if any, but very little sacrifice of property or time, to aid in spreading the knowledge of the Gospel? Or, to make the question shorter, can he who reads, and professes to read with interest, the religious scriptures, whilst he withholds in a great measure, his hand from these objects of charity, which the Gospel is spread?

It is induced to propose this question, by the fact, that such cases are common among professed Christians. I know those who profess to read the scriptures with avidity, and to take a deep interest in the accounts of revivals which are published, & to rejoice

in the success of missionary efforts. This class of professed Christians have appeared delighted with these wonderful displays of divine grace at our missionary stations in Ceylon, the Sandwich Islands, and among the Indians in our western territories. Like the most actively benevolent, they love to anticipate the day, when the Gospel of Jesus Christ shall by the blessing of God on missionary enterprises have a universal spread and fill the earth. Yea, Messrs. Editors, I have lent books of missionary intelligence to some such Christians, with the hope of engaging them in the benevolent exertions for the heathen; and when they returned them, they have appeared much interested in the narratives, and seemed to rejoice at so great things were doing for Zion. Under such circumstances, I have been ready to hope that they were truly enlisted in this work of love. But to my frequent disappointment, when the object of Christian charity was again presented, these men had nothing or next to nothing to give. They were ready to make ten thousand excuses. Though they were accumulating their hundreds or thousands a year, yet they were in debt, and all their resources were demanded for this and the other object. They indeed express the friendly hope that they shall be able to do something more by and by, but at present they cannot.

Thus it goes on from year to year, & as soon as one debt is discharged, another is contracted. Farm is added to farm and house to house, yet these lovers of the blessed gospel. Now I should be glad to know, whether this penuriousness is really an indication of that covetousness which inspiration has denominated idolatry, and which debars a person from the kingdom of God. I have been accustomed to believe that the circulation of religious intelligence would awaken an interest and enlist the hearts of Christians in the work of love. And so indeed I have found it, in many instances. But if it be admitted that men may be Christians, and yet not be induced by a knowledge of what God is doing for the heathen, to put forth their strength and influence, I fear that in this selfish world, sad consequences will follow to the cause of our Redeemer. Let Christians know that they can love the cause of Christ, and be his people, without any acts of self-denial or sacrifice for his glory, and I should fear they would carry all their selfishness into his kingdom, and there think more of farms and merchandize, than of his glory and the salvation of souls. You will now understand, Messrs. Editors, what I wish. I hope you, or some of your able correspondents, will give this subject a fair and clear discussion; and if you come to the result that this covetousness, plainly tell these men that covetousness is idolatry, and that idolaters shall not inherit the kingdom of God. H. A.

The Report of the Georgia Domestic Missionary Society, read on the 8th April, assigns, as one reason for their having been so little successful in procuring regular, constant and interested missionaries; such men from the northern States being unwilling to remain among them during the sickly season. Does not this furnish a very strong argument in favor of establishing theological seminaries in the south, & of fitting them with native youths accustomed to the climate?

EXTRACT FROM THOMAS A. KEMPIS.

The voice of the Beloved.

As I willingly offered up myself unto God my Father for thy sins, my hands being stretched forth on the cross, so that nothing remained in Me that was not wholly turned into a sacrifice for appeasing the Divine Majesty:

So oughtest thou also to offer up thyself willingly unto me every day, as a pure and holy oblation, with all thy might and affection, in as hearty a manner as thou canst.

What do I require of thee more than that thou entirely resign thyself unto Me?

Whatever thou givest besides thyself, is of no account in my sight; for I seek not thy gifts but thyself.

2. As it would not suffice thee to have all things beside Me; so neither can it please Me, whatsoever thou givest, if thou offerest not thyself.

Offer up thyself unto Me, and give thyself wholly to God, and thy offering shall be accepted.

Behold I have offered up myself wholly unto my Father for thee, that I might be wholly thine, and thou remain mine.

But if thou dost not offer thyself up freely unto my will, thy oblation is not entire, neither will the union between us be perfect.

Therefore a free offering up of thyself into the hands of God, ought to go before all thy actions, if thou wilt obtain freedom and grace.

For this cause so few become inwardly free, because they cannot wholly deny themselves.

My saying is unalterable,—unless a man forsake all, he cannot be my disciple.

Therefore, if thou desirest to be my disciple, offer thyself unto Me with thy whole affections.

The voice of the Disciple.

Thine, O Lord, are all things that are in Heaven and in Earth.

I desire to offer up myself unto thee, as a free oblation, and to remain always thine.

O Lord, in the simplicity of my heart I offer myself unto thee this day, for a sacrifice of perpetual praise, to be thy servant for ever.

2. I offer unto thee, O Lord, all my sins and offences, which I have committed before thee and thy holy angels, from the day wherein I first could sin, to this hour, upon thy merciful altar.

Consume and burn them all with the fire of thy love, and wash out all the stains of my sins.

O cleanse my conscience from all offences, and restore me again to thy grace, which I lost by sin, fully forgiving me all my offences, and receiving me mercifully to the kiss of peace!

3. What can I do for my sins, but humbly confess and bewail them, and incessantly intreat thy favor?

I beseech thee, hear me graciously, when I stand before thee, O my God!

All my sins are very displeasing unto me. I will never commit them any more; but I bewail and will bewail them as long as I live, and am purposed to repent, and according to the utmost of my power to please thee.

Forgive me, O God, forgive me my sins, for thy holy name's sake.

Save my soul, which thou hast redeemed with thy most precious blood.

Behold, I commit myself to thy mercy, I resign myself over into thy hands.

Do with me according to thy goodness, not according to my wickedness and iniquity.

4. I offer up also unto thee all that is good in Me, although it be very little and imperfect, that thou mayest amend and sanctify it:

That thou mayest make it grateful and acceptable unto thee, and perfect it more and more.

## REVIVALS.

For the Recorder & Telegraph.  
REVIVAL IN NORWICH, N.—SOUTH PARISH.

For some years past, religion in this church and society has been in a very languishing state. About the middle of March last, a revival commenced. Previous to this, the church, as a body, had for a long time been generally conformed to the world. Unhappy divisions and personal controversies existed among the brethren; a settlement of which, seemed to be in the church who mourned over the deviations of Zion,—and whose earnest cries to God for help, became more fervent as these difficulties increased. A revival had commenced in the college and village of Hanover, about a mile from us across the river. Some from this side went over, and appeared to partake of the good spirit which prevailed there. We were, in turn, visited by some from that side. Certain young men, who had been members of the Military Academy while it was in this place, & had associated with our youth, and who were known to have been very thoughtful and gay; having now been brought by the Holy Spirit to feel the bitterness of sin, and the preciousness of a Saviour's love came over and helped us. The necessity of a revival was now much insisted on. Yet many seemed to think we could not have one at present,—that the time had not come, in which the Lord's house could be built. It was said, "we must have a great deal of discipline in the church first." And we were on the point of having a Council to settle existing difficulties.

While things were in this state, at a conference on Wednesday evening, (the solemnity of which indicated a revival) the members of the church were requested to tarry after the meeting was dismissed, to hear read a remonstrance signed by a part of the church. This did not produce the unhappy effect that was feared. Instead of going into any discussion of the subject matter of the paper which had been read, some of the brethren spoke and said, "Let us stop where we are, and consider what we are doing." Are we not carrying matters too far? The word "we" in such a connection, seemed to make a good impression. It was a word we had not been, for some time, in the habit of using in that way. The language had been too much, "We have done right, and you have done wrong." But now the query was stated, "Have we not all done wrong?" A solemn pause ensued, and the countenances of every one seemed to say, "It is to be feared we have." A day of fasting and prayer was mentioned. After being reminded of our obligations as Christians, we concluded to take the subject of keeping a day of fasting and prayer into consideration, and decide upon it the next Sabbath. Before Sabbath came, certain female members, who had been as exemplary as any in the church, requested the minister, who is at present preaching to them, to draft a confession, which they wished to sign and have read before the congregation. On the following Sabbath, it was agreed by the church to observe the next Friday as a day of fasting and prayer, and that the reading of any confession by any of the members, should be postponed till the next Sabbath.

Friday was the day of our regular church-meeting; and there was a case of discipline then to be acted on, respecting which it was believed there were different and very strong feelings. On this account, some, although they felt like fasting and prayer, almost dreaded the approach of the day.

In the mean time, the brethren who had been at personal variance, were brought together. They felt, in some degree, the responsibility of their situation. They dreaded the guilt of standing in the way of the Holy Spirit. Their private differences were settled. They gave each other the hand of fellowship. A sense of duty had led to this. Though they appeared sincerely to forgive each other, there was not yet that deep sense of sin, that pungent feeling of repentance, which was desirable. Friday came, and the church "were all with one accord in one place." For a considerable time we sat in silence. The Bible and our covenant lay before us. Before a word was spoken, many were seen wiping away the falling tear. It was the tear of penitence;—it was justly observed by one, that it was good to stand still "and see the salvation of God." The Holy Spirit now "rent the heavens and came down, and the mountains flowed down at His presence." God appeared in His glory to build up Zion. We read Daniel's prayer and our covenant. But little comment was necessary. The Spirit did the work. The ground on which we stood, seemed holy. All seemed sensible of the special presence of God. All seemed to feel, "how dreadful is this place." There was not a dry eye, and some wept bitterly. All were willing to confess, and willing to forgive. The whole body appeared melted into repentance.

Here was a scene at which holy angels rejoiced, and at which evil spirits trembled; for they both perceived what the consequences would be. They both knew that Satan was about to lose many of his subjects, and that God was about to raise up many new and eternal monuments of his mercy. On the following Sabbath, oral public confessions were made by a number of the brethren, and the written confessions before alluded to was read, it being signed by nearly all the church. Thus marvellously did God restore this church to its Christian standing, in the consciences of impenitent sinners. Thus did He take his cause into His own hands to plead. Sinners saw that He had done this. They began to tremble. Fearfulness surprised the hypocrite. They felt their miserable props begin to give way. They saw that divine grace was making professors better than they;—that Christians had an Advocate with the Father, and that they had none. The school-house, which is a large one, was soon found too small to contain all who came, and who came as they did of old, because it was noised that Jesus was in the house. We removed our conferences to the Meeting-house.

There are now, we have reason to hope, in this small society, not far from 50 subjects of this work of grace. As many as 12 family altars have been erected since the revival began. Though it has not been confined to any age, an unusual proportion of heads of families have been interested. Many Universalists have found their system radically defective, and have renounced it. The work still continues, though not so powerfully as some weeks ago. It prevails quite extensively in the North Parish; and in almost every

section of the town there is more or less seriousness.

The subjects of the work do not generally speak of any remarkable joy bursting in upon their minds at once,—but seem slow to hope, fearful of self-deception, and quite anxious to know more of the entire depravity of their own hearts; and to feel more fully that they have not made themselves to differ from others, but that it is God,—who "has no pleasure in the death of the wicked," and "who has mercy on whom he will have mercy."—We desire the special prayers of all who pray in faith, that God will not withdraw His Spirit from us. Let all who love the Saviour, by these facts be more impressed with a sense of the mercy and patience and covenant-faithfulness of God; and remember, that in the hour of the greatest darkness and difficulty, He may be ready to make the wrath of man to praise Him, and the remainder to restrain. Let all who have an interest at the throne of grace, take encouragement from what the Lord has done for this people, even though every thing around them looks unpromising; and pray, "It is time for thee, Lord, to work—for they have made void thy law." When, under such circumstances, the Lord takes the matter in hand,—when he thus vindicates his cause,—the whole honour and glory must and will be given to him. JAMES L. WHEELLOCK.  
Norwich, S. P. May 22d, 1826.

A correspondent writes—"In Worcester, Vt. where I was permitted to labour as a missionary during the last fall and winter, there was a considerable attention to religion. Of about one hundred souls connected with the congregation to which I preached, 12 or 14 were made the hopeful subjects of renewing grace.—And the little church, which last autumn consisted of 13, at present contains 31."

Revival in Orono, Me.—From a letter dated Orono, 24 inst. we gather the following pleasing particulars:—A licentiate from the Bangor Seminary, was employed in Orono the last winter to preach and instruct a School. On his arrival at that place, he instituted a Sabbath School, a Bible Class, a Conference meeting, and a Monthly Concert for prayer. At the first meeting but eight persons attended, but the number soon increased to 30. The good effects of these meetings were soon evinced in the minds of many, by a deep conviction of their lost and wretched state by nature.—At the date of the letter, about 22 cherished the hope that they had passed from death unto life, 12 or 13 of whom were members of the Bible Class.—Ch. Mir.

A copious shower of divine mercy is still descending on the village of Utica. Many have participated in its blessings, but what multitudes are still parched with spiritual drought; and how many are in all the barrenness and sterility of unbelief!

In Whiteboro, last Sabbath night, twenty-three were baptized by Elder Galusha. The work is also going onward with power, in the Presbyterian congregation.—Western Rec.

A letter from the Rev. Mr. Gillet, of Rome, to the Editor of this paper, dated the 13th inst. mentions, that during the present revival in that place, there have been received into his church, "236 new members, and 11 by letter from other churches." We also learn from the same source, that the spirit of a revival continues among them.

We mentioned a short time since, that there were favourable appearances in Canandaigua. It appears from the following extract of a letter, from the Presbyterian clergyman of that village to the Editor of the Recorder, that there is now an extensive revival there.

"At our last communion we admitted 41 to the church, and we anticipate an addition of many more soon. We trust there is no appearance that the work is at all declining, but constantly growing more and more interesting. We hope we are not forgotten in the prayers of our brethren."

I am Sir, yours A. D. EDDY.

May 16th 1826.

In Troy, N. H. the good work of grace, which has in a measure prevailed during the winter past, appears rather on the increase. New subjects are awakened, and, as we trust, new accessions are made to the kingdom of Christ.

In this town, favourable prospects still exist in regard to the interests of religion. Keene Obs.

The Revival in Fitchburg, still continues without any apparent abatement. About fifty, it is believed, have turned from death unto life. The subjects of this work are mostly young persons.—Thirty one, since the commencement of March last, have united with the church.

REVIVAL IN JAMAICA, Vt.

Extract of a letter.

"About the beginning of the year 1825, a work of grace commenced in this town, and gradually advanced till June, when the excitement became general throughout the town. From this time till about the close of the year, the Lord appeared to be in the midst of us, by the outpouring of his Spirit in copious effusions. The number who, in the eye of charity, have passed from death unto life, is between 80 and 90; of whom 70 have united with the two churches, (Congregational and Baptist,) in this place, and six who live in the outskirts of the town have united with churches in the adjoining towns. We still hope the Holy Spirit has not fully left us; it is yet silently operating upon the hearts of some. The work is advancing in Newfane and Townsend.—ib.

A letter from South Reading (10 miles north of this city) to the Editor of the Christian Watchman, states that between 20 and 30 persons connected with the Baptist Society in that place, have recently found hope in Christ, and a few in the Congregational Society.

A Universalist Preacher Converted.—We have received a communication which has the sanction of a name, stating that Rev. Aaron Kinsman, who has officiated as pastor of the Universalist congregation for four years past, in the town of Wells, came out on Sunday, the 30th ult. with a full and entire renunciation of his Universal principles;—and implored the forgiveness of God and his audience for his long continuance in the public dispensation of error. He made his declaration before a very large concourse of people from Wells and the adjoining towns. He declared that he had been in the belief of his doctrine for about 6 years; and had not been aroused till within a few months past; and that it was calculated to "make the heart of the righteous sad, and strengthen the hands of the wicked."

[Northern Spectator.]

## RELIGIOUS ANNIVERSARIES.

MASSACHUSETTS SABBATH SCHOOL UNION.

From the Report of this Society, read yesterday, at the Anniversary Meeting, we make the following extracts:—"In the month of June last, your Managers forwarded to the various towns in this State, a circular letter, announcing to the friends of Sabbath Schools, the formation of this Union, and inviting the respective Schools and Societies to become auxiliary. Since that period, 55 Schools have become connected with the Union, and from many of these, reports have been received."

"The Boston Society for the Religious and Moral Instruction of the Poor, have under their patronage 14 Schools, all of which are auxiliary to this Union. These Schools contain an aggregate of 179 teachers and 1604 scholars. Each School, consisting of both boys and girls, has one superintendent, with whom are associated a greater or less number of teachers, who meet their pupils at 9 A. M. in summer, and at half past 8 in winter, and at 1 or half past P. M. through the year, and continue their instruction until public worship commences. These Schools are generally held in the public school-houses, belonging to the city. They are opened with prayer, and closed with singing."

In the North Bennet Street School, "Two of the teachers, and one other who has since joined the School, have become hopefully pious during the past year. One has been removed by death. She professed religion, & gave evidence of piety."

"Of the School in School Street it is remarked, 'In those cases where instruction has been pursued with vigor, very happy results have been experienced,—especially in the young ladies' class, which consists of all the female scholars over thirteen years of age, and contains some as old as eighteen. From this class we have obtained one efficient teacher, and are looking to it, with great confidence, for the supply of any vacancy that may occur. In the establishment of this class, on its present plan, we trust we have accomplished that which has always been considered so desirable—the doing away of the impression among the scholars, that they can ever be too large or too old to attend Sabbath School.'"

"The Fort Hill School has been furnished with a Library of nearly 150 volumes; & those children who conform to our rules respecting punctuality, diligence and good behaviour, can, every Sabbath, take home a book. We have endeavored to impress the children with the belief that this is no small privilege; and the effect has been to produce a very perceptible and happy improvement in the order and regularity of the School. One Sabbath in the month is devoted to committing to memory the ten commandments, forms of prayer, and the rules and regulations of the School, and to imparting such miscellaneous religious instruction as cannot be conveniently given along with the weekly Scripture lessons."

"The Southack Street School, says its superintendent, 'is located in one of the most wretched and hopeless spots in Boston, where our Society ought to make great exertions, if any where.—Visiting is performed once in two weeks, on Wednesday afternoons; besides, we call, on the Sabbath, both morning and at noon, for the children. We have recently been visited by a Committee of the Directors. They were surprised to see such a School in this place, and said many things to the teachers and children which encouraged us greatly. We are able to say that the School is now in a prosperous state, the children appear more clean and decent, and behave much better than ever before. Some of them have no other means of learning, and many now go to school through the week, who, had it not been for our Sabbath School, would be playing in the streets—for it was there they were first told they could go to school.'"

"Of the African School in Belknap Street it is remarked by the superintendent, 'Within the last year we have been able to procure a library of about fifty volumes for the use of the children. A Bible Class consisting of six boys has also been established, and promises much good. Three times during the last year we have invited the parents to meet with the children, when they have been addressed by a clergyman. These addresses, we hope, have been the means of awakening, among the parents, a new interest in their children, and a strong desire that they may be instructed in the things that make for their everlasting good.'"

In the African School for Adults, "some who at the age of 50 and upwards did not know the alphabet, now read their Bibles. Several have become hopefully pious, and have made a profession of religion, since they became members of the School. There have been some instances of a very remarkable change, not only in the views and feelings, but also in the manner of life; and where the whole deportment corresponds with the profession of godliness. The following circumstance is an encouragement to recommend an attendance at the Sabbath School. About two years since, a teacher met a colored man, an entire stranger, and inquired if he had ever been to the Sabbath School for colored adults. The man had never heard of such a School; but the teacher got his promise to attend the next Sabbath. The promise was fulfilled; and the man has attended ever since, with great constancy and punctuality, and in point of behaviour and improvement, is equalled by few. It is now about a year since he embraced religion; he has made a public profession, and sustains a good Christian character. His attention to religion was occasioned by the death of one of his acquaintances, who was also a member of the School. The good which has been effected by this School, is owing, in a very great degree, to the indefatigable exertions of some of the female teachers,—their kind and unremitted instructions, and their frequent and faithful visits to the families of the scholars. It has often been matter of wonder, that cold and wet, and feeble health, and a long walk to the most disagreeable part of the city, have so seldom interrupted these visits and the labours of the School."

Since the commencement, in 1816, of the Male Sabbath School in Charles Street, connected with Rev. Mr. Sharp's society, "there have been attached to it, at different times, 620 boys, under the care of 12 Directors and 70 teachers, 14 of whom became professors of religion subsequently to their connexion with the School, and 6 of the number have been licensed to preach the Gospel; 3 of them are settled in the ministry. Four teachers have died, leaving pleasing evidence that they have gone to receive their reward. A year since one of our children, of Irish descent, about five years of age, was burnt so as to cause



his death, and in his distressed moments made mention of his teacher, with much apparent interest. Though young, this child had repeatedly reproved his mother for swearing, remarking that his teacher said it was wicked. We have a library of upwards of 150 books, which are much read by the children."

Of the Second Baptist Sabbath School, connected with Rev. Mr. Knowles' society, it is remarked, "Since this School began its operations (more than 5 years since) 22 teachers have united with the church, and more than 650 boys, besides girls, have been instructed in the great truths of the Gospel. Two teachers during the last year have hopefully become subjects of renewing grace, and united with the church. One teacher has entered Harvard University. During the year a Sabbath School library has been formed of 160 volumes, and is found interesting and useful." "One boy, who left this School in July last, and entered Reading Academy, has since been removed by death, leaving the most satisfactory evidence, both before and during his sickness, that he was born of the Spirit. Tears of penitential sorrow were seen to flow, by his teacher, while he was connected with the School, when Christ and his sufferings were the topics of conversation. During his last sickness he conversed much about his death, said he was willing to die, and sent his last farewell to his relations, accompanied with an earnest desire, that he might meet them in heaven. He was 9 years old."

In the African Methodist School, "One teacher and 6 scholars have made a public profession of religion."

Of the Baptist Sabbath School at West Springfield it is remarked, "Two scholars and one teacher have made a profession of religion since their connexion with the School."

In the Leominster Sabbath School, "The superintendents and teachers are all members of the church; none of the scholars are so, though a female, has, during the continuance of the School, hopefully obtained religion. Some others may be said to have been more than usually serious, and all have received much valuable instruction, and in such a manner as to induce the hope that it will, by no means, be lost. Our only method of rewarding has been by giving the scholars access to the Sabbath School library, which is composed of about 180 books of different sizes, but all of a moral or religious character. The School has committed and recited, during the term, 15,000 verses of Scripture and Hymns and answers to the Catechism."

Of the Plympton Sabbath School it is remarked, "Written questions were, during the last season, given to every scholar each Sabbath to answer the next. The questions were of three kinds, viz. 1st. Historical, from the Bible, 2d. Doctrinal, with texts cited, which, when repeated, answered the question, and 3d. Doctrinal questions, which were given out to the larger scholars without texts cited."

Says the report of the West Cambridge Sabbath School, "An increasing interest is generally felt by all connected with the School; appearances are quite encouraging. No instance of conversion has yet occurred, where the first convictions were received in the School, although two teachers have, during the last year, made a public profession of religion. These teachers were for several years scholars in the School."

The Sabbath School in Westboro' "was instituted in 1817; since which period 14 teachers and 23 scholars have made a public profession of religion."

Of the Sabbath School in Newton (East Parish) it is remarked, "Three teachers and five scholars have become professors of religion subsequently to their connexion with the School. A small library has been presented for the benefit of the School this summer."

At the commencement of the Sabbath School in Holden last spring, "Some new regulations were adopted. Instead of permitting the children to commit a long lesson when they pleased, all of the same class were required to recite the same portion of Scripture, previously given out by the teacher; thereby affording him an opportunity to prepare himself to explain and enforce the truth learned. The two Sabbaths before the School closed, were occupied in reviewing the ground which they had gone over. It was publicly examined, and books were distributed among the scholars as rewards; after which an appropriate discourse was delivered to the children. This exhibition was peculiarly interesting to the friends of Sabbath Schools."

In the Sabbath School at Holliston, "The scholars who have attended to the Theological Questions and Wilbur's Testament, have been, generally, from 15 to 20 years of age; and we can safely say that great benefit has resulted to the scholars and teachers from these exercises. It is worthy of remark, that nearly one third of the male members of the church in this place, have joined it since 1822; and have been either teachers or scholars in the Sabbath School. A number of females, also, who have been connected with the School, have made a profession of religion."

Of the Baptist Sabbath School in Charlestown, it is remarked, "Three teachers have become professors of religion since their connexion with the School."

The report of the Sabbath School Society in Newburyport, says, "At the opening of the School a Bible Class was instituted, consisting of the elder female scholars, about 40, under the care of several female teachers, whose exercise consisted in proving the subjects given out in questions, as before mentioned, and in examining carefully portions of Bible history, biography or doctrine, so as to be able to answer readily, any question which should be asked them on these subjects."

In the Newbury Sabbath School, four of the children are said to entertain a hope that they have passed from death unto life; and one of them dates her first serious impressions from Sabbath School instruction the past season. One female in the Bible Class has made a public profession of religion the last year. Of the whole number of teachers (94) 70 are professors of religion; and none are employed in that capacity but whose lives are unblameable, in a moral point of view, and who manifest a serious respect for the things of religion. During the last year about one hundred and twenty seven dollars have been raised by contribution, and invested in the juvenile library for the use of the children of the Schools, containing 919 volumes, and embracing some works suitable for the elder scholars and also for the teachers."

Of the Baptist Sabbath School in Sturbridge it is remarked, "Five teachers and fifteen scholars have, since their connexion with the School, made a public profession of religion; and 12 more, who are not professors, give satisfactory evidence of piety; making a total of 27 who have become pious since their connexion with the School. There have been two members of the School taken away by death. One a scholar July 2, 1824, aged 7 years. He attended the School the day preceding his death, and recited 29 verses of the Bible. He was killed instantly, by the falling of a stone wall. This death was the means of awakening one other, who has since professed his faith in Christ."

In the Taunton Sabbath School, "For the two years past, only those who are pious, have been employed as teachers. Last season a small library was added to the School, and we feel satisfied that its influence has been beneficial. Six teachers have made a profession of religion since their connexion with the School."

"The Schools from which reports are given, are 40 in number, containing 639 teachers and 5,009 scholars. 15 other Schools, which have not been reported, are auxiliary to the Union, and are estimated to contain 240 teachers and 1975 scholars; making a total of 55 Schools, 879 teachers, and 6983 scholars, in connexion with the Massachusetts Sabbath School Union."

#### AMERICAN EDUCATION SOCIETY.

At the 10th annual meeting of this Society on Monday afternoon, an important alteration was made in the Constitution. The sections providing for the admission of persons as members on the payment of \$5, of clergymen as life-members on the payment of \$40, and of laymen as life-members on the payment of \$100, were so altered that no person can hereafter become an acting member of the Society except by election. Clergymen paying \$40 and laymen \$100 each, will henceforth be considered as *honorary members*—possessing the privilege of attending the deliberations of the Society, but not entitled to vote.

The public Anniversary was celebrated at the Old South Church, on Monday evening last. The exercises were introduced with prayer by Rev. Dr. Woods, who also read the annual Report. The remainder of the evening was occupied with Addresses, by the Rev. Dr. Jenks of Boston, Rev. Dr. Codman of Dorchester, Rev. Mr. Warner of Medford, and Rev. Mr. Cornelius of Salem, on the following resolutions:—

1. Resolved, That the Report be printed, and circulated under the direction of the Board of Managers.

2. Resolved, That the peculiar circumstances of our country, and of the world, require that special and unceasing efforts be made in behalf of the American Education Society.

3. Resolved, That the nature and object of this Society are such that we ought to entertain a constant sense of our dependence on God, and with fervent prayer look for a blessing.

4. Resolved, That the object of the American Education Society is one of great and permanent interest, and that it is peculiarly important its support should be placed upon as broad and permanent a foundation as possible.

*Excerpts from the Report.*

The present Report embraces the time which is included between the 29th of September, 1824, and the 29th of May 1826, a period of one year and eight months.

During this time 78 new Beneficiaries have been received under the patronage of the Society. The sum expended in grants amounts to near \$16,000.

The Board have the satisfaction of assuring the Society, that except in a very few instances, no improper conduct of their Beneficiaries has come to their knowledge during the time embraced in this Report. We have indeed occasionally heard those rumours which the tongue of calumny utters against the good, or which may have arisen from unjustifiable prejudices, to which your Beneficiaries, from their peculiar circumstances, are exposed. But, with few exceptions, we have no knowledge of any thing in them which ought to injure their influence, or give pain to the Society by which they are patronized.

On the contrary we have evidence the most irresistible, of the general propriety of their demeanor, of the ardor of their piety, the respectability of their talents, and the salutary effects of their example. The Board are aware that they are liable to be deceived in relation to the objects of your patronage. They have generally to depend on the testimony of others; of some who through personal friendship may judge with partiality. And it is not nothing more than would naturally be expected in such a case, that there should have been a few, who have received your favors with ingratitude, and conducted in such a manner as to discredit their Christian profession.

But the number has been small indeed; and the conduct of such is to be attributed, not to any radical defect in the system of the American Education Society; but to the liability to deception incident to human judgment. That every precautionary step which wisdom could suggest, has been taken, will be evident to any one who, with the generosity of a man and the candour of a Christian, will examine the methods by which the Board have endeavored to guard against imposition and extravagance in the subjects of your patronage.

Since the situation of the Beneficiaries subjects them to much observation, and there are eyes quick to discover, and tongues ready to proclaim all their failings;—since even those trivial faults, which men of judgment would readily pardon in persons so young and inexperienced, are liable to be commented upon and magnified to the disparagement of the Society, the Directors have taken pains in various ways to awaken in the minds of Beneficiaries a lively sense of their responsibility, and of the vast importance of their maintaining constant circumspection. And they are happy in having it still in their power to state, as they have done heretofore, that the testimony of those who are conversant with our Beneficiaries, is almost uniformly in their favor. Letters from the Presidents of several of our Colleges speak in strong language of their diligence in study, and their correct Christian deportment. In several instances, which if it were proper we should delight to mention, they have been instruments in the hands of God of promoting revivals of religion. And their general influence on the moral state of the Colleges and Academies in which they are located, we know to be decidedly favorable to religion.

On the whole, it is our decided opinion, that an equal number of Christian youth, so variously selected and placed in circumstances so trying, cannot be found, of a character so consistent and praise-worthy. The faults of which they are accused, are the faults of a few only, unjustly attributed to the whole body; by that blind prejudice so common among men;—by a false estimate of elevation to which the beneficiaries are raised, will injure their religious character; a fear laudable it may be in the heart from which it springs, but unsupported by any sufficient number of facts. It is a source of the liveliest satisfaction to us, that while we cannot impart to our object the excitement which attend Missionary operations, in which intelligence novel and important is brought from distant lands to awaken interest in the churches, we can yet feel that our operations are a double blessing;—a blessing when the final object is accomplished, and a qualified ministry is given to the world;—a blessing before in the amount of good our Beneficiaries effect while passing through the different stages of their education;—an amount which, though it may be despisable in the eyes of worldly men, is not so in the eyes of Him who died for sinners, nor of those, who with better means of judging than we possess, rejoice in heaven over one sinner that repenteth.

We cannot but look with the most devout pleasure, on what this Society has accomplished during the short period of its existence. The whole number of those who have been received as Beneficiaries is 545. And although we have so recently commenced our labors, a considerable number of our Beneficiaries have already become ordained ministers, and missionaries; others are in the employ of charitable Societies; others are licensed candidates for the ministry. More than 200 are now members of Colleges and Academies. Of those who have been graduated, many are employed, for a time, as instructors of youth, or are pursuing Theological studies. From the fact that this Society has been in operation only 10 years, a period barely sufficient to complete a regular course of liberal education, it is obvious that only a few of its Beneficiaries can actually

have entered on the duties of the ministry, and of course that the utility of its efforts cannot in any degree be estimated by the number already engaged in professional labors. Indeed, it can be fully disclosed only by future ages and the eternal world.

Many of the ministers it has educated, and will educate, will, we doubt not, be instruments of converting many sinners; some of their converts will become ministers in their turn, and thus continue the effects which under God originated with us, as long as the sun and moon shall endure. If this Society continues to prosper till the whole number who have already been under your patronage, shall become pastors, 545,000 persons, according to the common estimate, will be supplied with the preaching of the Gospel. And if among those whom, in process of time, we hope to educate, should be found, as we trust there will be, may a Leland, Campbell, and Paley, who shall defend Christianity against the attacks of infidelity; and many a Carey, Martyn and Fisk, who shall proclaim the news of salvation to millions that have never known it, and many an Edwards and Fuller, who by their writings shall ably support the faith once delivered to the saints; and many a Storrs & Knapp, whose learned and critical labors shall contribute to the elucidation of the sacred volume; generations yet unborn will bless your liberality, & thank God that he put in your hearts to devise this excellent charity.

#### AMERICAN TRACT SOCIETY.

At the meeting of this Society for business on Wednesday afternoon last, a vote of thanks was passed in favor of the New-York Society (a member of their delegation being present) for a set of their Tracts which had been presented.

The Anniversary meeting was held at the Old South, on the evening of the same day—Hon. Wm. Reed, of Marblehead, in the chair. Prayer was offered by Rev. Samuel Green, of this city, who also read the annual Report. Addresses were made by Rev. Leonard Withington, of Newbury—Rev. Mr. Sheldon, of Easton—Rev. Mr. Storrs, of Braintree—Rev. Professor Newman, of Bowdoin College—Rev. Dr. Codman, of Dorchester—and Rev. John Todd, late of Andover Theological Seminary—on the following resolutions:—

1st.—Resolved, That the Report now read be accepted and published. Moved by Rev. Mr. Withington, seconded by Rev. Mr. Sheldon.

2d.—Resolved, That this Society views with emotions of gratitude the liberality of its friends and auxiliaries, and considers the continuance of their patronage of vital importance to the cause; and that the institution of a great National Society, instead of diminishing, greatly augments our encouragement to effort. Moved by Rev. Mr. Storrs, seconded by Prof. Newman.

3d.—Resolved, That he spirit & success with which the American Tract Society at New-York has been formed, and has prosecuted its comprehensive plans during the past year, furnish in view of the meeting matter of devout gratitude; and that a national Society on such a broad and liberal foundation, deserves a nation's patronage. Moved by Rev. Dr. Codman, seconded by Rev. Mr. Newman.

4th.—Resolved, That in sending forth the publications of this Society, we will ever feel our dependence on the accompanying agency of the Holy Spirit to give them success, and the consequent duty of devout and earnest prayer. Moved by Rev. Louis Dwight, seconded by Rev. Mr. Rand.

5th.—Resolved, That the experience of every succeeding year establishes the vast utility of religious Tracts, and the more the moral condition of the world is explored, the louder is the demand for their circulation. Moved by Rev. Mr. Todd, seconded by Rev. Mr. Fay.

#### Extracts from the Report.

Of the first series of Tracts, 60 numbers have been reprinted. Two new Tracts have been added to the series—No. 178, "Joy in heaven over the penitent," and No. 179, "Way to be saved." The whole number of the first series of Tracts printed the past year, is 540,000. Seven numbers of the second series, have also been reprinted, in editions of 8000, amounting to 56,000; making the whole number of Tracts printed during the year, 596,000. The whole number of Tracts issued from the Society's Depository during the same period, is 738,470; containing more than 7,384,000 pages. Of these, 11,000 pages were a donation to Rev. Charles S. Robinson, for distribution in Missouri: 15,000 were a donation to Rev. Mr. Wines, of Deer Island, for distribution in that vicinity: 7,000 pages of English, French and Spanish Tracts, were sent by a gentleman to Haiti for distribution there: 17,000 were granted to other missionaries in various parts of the country. Bound sets of the Society's publications have also been presented to each member of the publishing Committee of the American Tract Society instituted at New York. The whole value of the donations made, is \$89.48.

The Committee have also caused 1663 volumes of the first series and 95 of the second, to be bound; most of which have been disposed of, and are included in the preceding statement.

The receipts into the treasury have been, from Tracts sold from the general Depository and from other Depositories, \$4,115.41. Sundry donations from life-members, auxiliary Societies and individuals, \$1,732.39. Aavails of the Christian Almanack, \$415. Contribution at the last annual meeting, \$71.72. Making the amount of receipts, \$6,335.45. The receipts of the last year were, \$3,725.72. Short of those of the preceding year, \$4,463.38; and leave a balance of \$1,087.31 due from the Society to the general agents; while, during the same period, the Tracts issued from the general Depository have exceeded those printed, by 142,470.

This decrease in the funds contributed to the Society, is probably owing, in part, to the circumstance, that the Executive Committee have employed no regular Agent, and have of course made less effort in this way, than during former years;—and in part to the growing up, during the year, of the national Society at New York, which has occupied much of the ground formerly occupied by this Society, and turned the contributions of many of our former patrons, into a new channel—yet destined for the accomplishment of the same great object.

Many of the former auxiliaries to this Society, as well as many new Tract Societies which have been formed, have undoubtedly found it more convenient to receive their Tracts from the Society at New York. This Society has, however, had a large addition to the number of its auxiliaries. Donations have been received during the past year, from 83 Societies not previously recognized as auxiliary. These, together with those before recognized and which have given no notice of their dissolution or change of connexion, make the whole number of auxiliaries more than 500.—Of those from which communications were first received during the past year, 16 are in Maine; 3 in New Hampshire; 12 in Vermont; 21 in Massachusetts; 1 in Rhode Island; 5 in Conn.; 11 in New York; 1 in Pennsylvania; 10 in Ohio; 3 in Illinois.

Forty-six have been added, during the past year, to the list of life-members. Three new Depositories have been established—one at Wiscasset, Me., one at Bennington, Vt., and one at Taunton, Mass.

The Christian Almanack for 1826, was printed in 7 editions, & about 50,000 copies were put in circulation.—The whole number printed since its commencement in 1821, is not far from 250,000. This work has been transferred to the sister Society at New York, and measures have been taken to give to the number for 1827, as extensive

a circulation as any preceding number.—The Tract Magazine has also been transferred to that Society, though copies are secured to the auxiliaries of this Society, in the same manner as before this transfer was made.

The Committee cannot but reflect, with the highest gratification on the amiable, and as they hope beneficial connexion which has taken place between this Society and the American Tract Society instituted last year at New York. The superior facilities which that city possesses over every other in this country, for holding direct and easy communication with all parts of our own land, and with every commercial nation of the world, render it peculiarly adapted to the seat of a great national institution; and the promptitude and liberality, with which its conductors and friends in that vicinity have contributed to its growth & efficiency, give the most animating promise, that its ultimate usefulness will correspond with the pious wishes, the extensive views, and the spirited enterprise of those who devised it.

The Committee are able to say, this year, as they have been in past years, that Tracts have been followed by their appropriate effects. The "Address to Seamen" came into the hands of the mate of a vessel, who, upon reading the words, "Where are you bound?"—answered himself, that pursuing his present course, he was bound to perdition. He formed resolutions, and passed through many dangers, but the alarming truths of the Tract remained fixed in his mind, until he found rest to his soul in the arms of Jesus. He has since united with the church; and three of his nearest relatives, for whose conversion he constantly and fervently prayed, have indulged a hope in Christ.

A young man, a notorious transgressor of the 4th commandment, by the blessing of God accompanying the Tract entitled "Remember the Sabbath day to keep it holy,"—has become a strict observer of the Sabbath, a constant attendant on public worship, and a member of the visible church.

A Tract entitled "Without Holiness no man shall see the Lord," was, says one, if I am not mistaken, the means of showing me my awful danger, and of pointing me to the Saviour, for mercy and eternal life. Not long after, the same Tract was read at a prayer meeting, and about 12 or 15 were deeply affected, and found no rest until they found it in Jesus.

A profane sailor, who thought the business on ship-board could not be done without swearing;—by reading a Tract was brought to such a state of mind, that he felt it to be as difficult to swear, as he had before felt it to refrain from it.

AMERICAN SUNDAY SCHOOL UNION.

The second anniversary of this Institution was held at Philadelphia, on the evening of May 23d. Prayer by Rev. Dr. Lowrie, of Washington city. Singing of a Hymn, written for the occasion by W. B. Tappan. Report of the Treasurer read by Silas E. Wier, Esq.—that of the Managers by Rev. George Howe, of the Theological Seminary, Andover, by whom it was written. Addresses were made by Rev. W. Hawley, Mr. J. Bissell, Jr. Rev. Mr. Brantly, W. H. Maxwell, Esq. J. K. Mitchell, M. D. Rev. Dr. Merwin, Rev. B. B. Wisner, and Rev. Dr. Chester.

We copy a brief abstract of the report from the Philadelphia:

Of the American Sunday School Magazine 1500 copies have been issued during the past year. The title of "The Teachers Offering," has been changed to "Youth's Friend."—This little publication was commenced in January 1825, with an edition of 2000 and now there are 2500 subscribers. In August of the same year, the edition was increased to 5000, and the back numbers were reprinted. In April of the present year the edition was increased to 7000, and since that time to 10,000—2000 copies are taken in the city alone.

Besides periodical works, the following books have been published by the Board during the last year—201,500 Reward Books, 46,000 Tracts, 1,529,600 Catechisms—14,000 Catechisms—9000 Spelling Books—46,000 Catechisms—18,500 Hymn Books—2000 Appendix to do.—11000 Alphabetical Cards—2500 Catalogues—4000 Adult Spelling Books—2250 Primers—3000 copies of the first Annual Report, and 27,807 other publications, amounting in all to 904,043.

More than 800 premiums and other books have been received from the London Sunday School Union.

The Society's stereotype plates have increased in number from 1000 pages to 3181. The Depositories have increased in number from 7 to 47 during the past year.

Since the last anniversary a Committee of Missions has been organized by the Board, and 31 Missionaries have been employed by the Society; and it has been resolved that all monies paid over by Societies when becoming auxiliary to this Society, shall be appropriated to the missionary fund.

In connexion with the Society there are 400 Auxiliaries, 2131 Schools, 19,298 Teachers, 135,074 Scholars. Since the last Anniversary, 468 Teachers and 532 Scholars have become hopefully pious, which, including the estimated number at the first Anniversary, make in all 4000 who have professed religion. The increase of Sabbath Schools during the past year is 42,377—Estimating the number of Sabbath Scholars not connected with this Union at 44,296 there are in the United States about 180,000 Sabbath Scholars under the influence and operation of this scheme of religious instruction.

The number of Sabbath Scholars in the world, exclusive of the U. States, was estimated at \$37,000 at the last Anniversary. Great Britain and Ireland since that time have increased 194 Scholars, 671 Teachers and 25,723 Scholars. The grand total of Sabbath Scholars in the world is about 1,080,000. This number is only the 1050th part of those who should be subject to the salutary influence of Sabbath School instruction.

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church convened at Philadelphia on the 18th May. Sermon by Rev. Dr. Rowan of New-York, from Col. 4. 17. *Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.*

A plan of correspondence between the Presbyterian and Dutch Reformed churches, as previously agreed on by a joint Committee of the two bodies, was sanctioned by the Assembly, in which "it is mutually covenanted that the ministers, members and judicatories of these churches, treating each other with Christian respect, shall always recognize the validity of each other's acts, and ordinances consonant to the Scriptures; and yet, that any church judicatory belonging to either body, may examine persons or review cases of discipline, on points at present peculiar or distinctive to them. Also, that two Commissioners shall from time to time be appointed by each body, to attend the meetings of the other, and shall have the privilege of proposing measures important to the church of Christ, and of delivering their opinions on any question under discussion; but they shall have no vote in its decision."

A long debate arose in regard to the location of the Western Theological Seminary; which, it will be remembered, the Commissioners (8 to 5) were in favour of locating at Alleghany Town, opposite Pittsburg, Pa. It was at length resolved, "that the Western Theological Seminary

shall be located either at Alleghany Town or at Walnut Hills, in the vicinity of Cincinnati, at Charleston, Indiana, as the General Assembly of 1827 shall decide."

[For these facts we are indebted to the Journal of the Assembly, published in the Philadelphia.]

#### MASSACHUSETTS BIBLE SOCIETY.

The Bible Society of Massachusetts held its anniversary on Thursday, April 24th, at the Church in Chauncy Place, where a discourse was delivered by Rev. Dr. Codman of Dorchester, on Romans xv. 4. *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.*—Rev. Dr. Codman, Rev. Mr. Wisner, and Hon. Charles Jackson were cordial trustees, to supply vacancies by death within the last year.—*Christian Register.*

#### RECORDER & TELEGRAPH.

BOSTON, JUNE 2, 1826.

#### NATIONAL JUBILEE.

In the Republic of Colombia, the law provides for the gradual emancipation of slaves, and ordains that their manumission shall take place on such days as are consecrated to National Festivity, as a motive the more powerful for celebrating joy and thankfulness for public blessing.

Under this law, 63 slaves have been emancipated within the past year; 13 of them at the anniversary of the hall in Maracaibo, where had been accomplished the deliverance of the country from the tyranny of the Spanish General Morales.

The fitness of this regulation must be manifest to every one. On days consecrated to freedom it is right to remember the slave—those on whom the light of liberty never shone. And if emotions swell the bosoms of South American men who have scarcely yet escaped from the perils of their conflict for independence—what shall be the feelings of our own more highly favored citizens, what their offerings and thanksgivings on the Fiftieth Anniversary of their National dependence! Within this period of time, our population has increased fourfold; our commerce, agriculture and manufactures, have been extended without a parallel; our religious and moral rights have been preserved inviolate; our national influence, from being confined to a small portion of a single continent, has become co-extensive with the earth. These and ten thousand other blessings have been granted us—now, at this new era of our political existence, what return shall be rendered to the Author of all our mercies? Two millions of voices echo in reply, "Remember the slave! Remember the poor African! who has been torn from the bosom of his fathers, to toil day and night for one who will yield him no compensation—will not repay his woes!" And shall not this loud appeal be heeded? We are persuaded it will, by thousands. Let plan of making collections on that day for the benefit of this injured portion of our race, every year becoming more general; and it is deemed to be hoped it may yet become universal.

Christians especially—to assemblies convened the religious celebration of the day—is the benevolence directed. Shall it be turned into idleness? Shall it be turned into idleness?

A respected correspondent has relieved from the necessity—we had almost said from us of the pleasure—of extending these remarks. The manner he proposes, of appropriating funds collected on the 4th of July, is liable to objection—unless it be, that they are at this time even more urgently demanded for the American Colonization Society. We learn from its Secretary, that there never was a time, and perhaps never will be, when resources were more open or could be appropriated to better advantage.

We here introduce the communication of our correspondent above referred to:

The fourth day of July 1826, may well be celebrated as a *Jubilee* throughout the United States. It will complete 50 years since the Declaration of Independence, which asserted that "all men are created equal," and that we are "free and independent States." The inquiry now recurring, what manner can we celebrate that day, by bringing an offering most acceptable to that God, who gave us our freedom and independence? Especially how can the Christian people of New England best testify their gratitude for the inalienable privileges which they enjoy?

As it is a fact, that there are nearly two millions of slaves in this free country, if it can be broken; could we on the fourth day of next month, break their yoke and let them go free, we should indeed be able to celebrate the day in a scriptural and joyful manner. If we would follow the 50th year and proclaim liberty throughout all the land unto all the inhabitants thereof, it would indeed be a Jubilee unto us. But may not be; as the slaves cannot be liberated at present; I would propose, that we celebrate the fourth of July by holding meetings to be held on the means of doing good to our *rebelled* slaves; and that there be a general contribution for their benefit, to be deposited in the treasury of the HOME MISSIONARY SOCIETY just formed, who embraces in its object all who are destitute of religious privileges in the United States.

would propose, that the money, thus contributed, should be a sacred charity, to be employed for the sole purpose of imparting religious instruction to the slaves, that they may be liberated at length from the chains of ignorance and sin.

As a class of men—who are so heeded, so heathenish, and brutish, as our slaves? And we, as a Christian people, treat our own slaves with neglect and contempt? While we send Missionaries to pine away in the dungeons of Barbary, or to wither under the hot suns of Cayenne, to pass their days among the savages of the South Sea Islands, are we to leave our own servants heathen blindness and stupidity, without any effort for their instruction and salvation? No; while we send our charities abroad, let us be charitable at home; and in the condescending spirit of our divine Master, be especially charitable "to the poor"—to the most degraded, ignorant, and wretched class of beings in our country.

In this cause let the ministers of the Gospel engage with a zeal becoming the servants of Him who, though he was rich, for our sakes became poor, that we through his poverty might be enriched.

Christians of different denominations in this city will unite in the religious celebration of the day at Park Street Church, 3 o'clock P. M. An Address is expected from the Rev. James KNOWLES, Pastor of the Second Baptist Church. Particulars hereafter.

Receipts into the treasury of the American Bible Society during the month of April, 1826, 59. Issues from the Depository, 3217 Bibles, 4976 Testaments—value \$374.

At a late [incorporated] denomination presented pears that gust 1822, \$715; of the purchase which had of these 2 and distant not a sm among the vessels at

MASSA The an on Tuesd Prayer v Dedham. Abington shall be God, at also offer vious m officers, ed, viz. Rev. B. Treasur ple, Aud Walker, Reuben Holmes, Trustee N. B. C the Rev. of Daver

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## POETRY.

## THE GRAVE.

BY MONTGOMERY.

There is a calm for those who weep,  
A rest for weary pilgrims found,  
They softly lie, and sweetly sleep,  
Low in the ground.

The storm that wrecks the winter sky,  
No more disturbs their deep repose,  
Than Summer evening's latest sigh,  
That shuts the rose.

I long to lay this painful head  
And aching heart beneath the soil—  
To slumber in that dreamless bed  
From all my toil.

What'er thy lot—what'er thou be,  
Confess thy folly, kiss the rod,  
And in thy chastening sorrows see  
The hand of God.

A wounded reed he will not break,  
Afflictions all his children feel;  
He bruises them for his mercy's sake,  
He wounds to heal!

Humbled beneath his mighty hand,  
Prostrate his penitence adore;  
'Tis done!—Arise! He bids thee stand,  
To fall no more.

Now, Traveller in the vale of tears!  
To realms of everlasting light,  
Through Time's dark wilderness of years,  
Pursue thy flight.

There is a calm for those who weep,  
A rest for weary pilgrims found,  
And while the mouldering bones sleep,  
Low in the ground,

The Soul of origin divine,  
God's glorious image freed from clay,  
In heaven's eternal sphere shall shine,  
A star of day.

The Sun is but a spark of fire,  
A transient meteor in the sky;  
The Soul, immortal as its Sire,  
SHALL NEVER DIE.

## MISCELLANY.

## EXPOSITION OF A COMMON SAYING.

It might be curious to see accurately marked, the different acceptations of terms, as used in the circle of fashion, of politics, or of business; but my present object is to notice the varying import of a phrase which has obtained a wide currency in the religious world.

*I can do nothing.* The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means, "I will not draw my purse strings." A stranger applies to him for pecuniary aid to some suffering family, or some useful institution; but the answer he gives is, "*I can do nothing.*" The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strike his eyes. He urges his suit, and tries to touch some string of humanity or benevolence, but in vain. The looks and replies of the Curmudgeon begin at length to discover his ruling passion. His character once known, furnishes a key to open the paradox in his speech. We turn indignantly upon him, and cry "Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?"

*I can do nothing.* In the mouth of a trembling time-server, or thorough-paced party-man, means, "I dare not offend my superiors, or displease my associates." His conscience is not in his own keeping; or rather, as a dignified clergyman once said, "he cannot afford to keep a conscience."—Before any thing can be done by him, he must consult some Diotrophes, or sound the minds and movements of those with whom he has agreed to act under part. Interest and prejudice have robbed him of independence, and left him but a narrow scope for choice.

*I can do nothing.* In the lips of an Antinomian, is self-justification, or indolence. He has a small measure of knowledge, but a large stock of conceit; he decries strange startling language and condemnations without reserve all who differ from him; his chief aim is to spread mischief, and cause divisions. It were well, indeed, if, in reference to these things, his favourite expression were literally true, that he could do nothing. Let him have his own high doctrines, and he discards duties. Let him will to visit and relieve the poor, instruct the children of ignorance, send the gospel to benighted heathen, he can do nothing. Let zealous ministers employ every effort to recommend the use of appointed means, for promoting the life of godliness, he evades every pressing exhortation, by the convenient subterfuge, *I can do nothing.* Miserable, deluded man! thy words are but too true! for thou hast drunk in those errors, which first intoxicate, and finally poison and paralyze the soul!

*I can do nothing.* In the mouth of a sound and sincere Christian, is self-annihilation, or genuine humility. With him, such language is not a cloak for avarice, prejudice, or indolence. He feels and owns his constant dependence on God, but refuses all servile subjection to fallible fellow-men. Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengthens me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy service is perfect freedom; and I feel happy in proportion as I yield myself wholly to thee. O, come, thou Spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure; let me never grow weary in well doing; for in due season I shall reap, if I faint not.

London Ec. Mag. for Feb.

## "NO MAN CARED FOR MY SOUL."

As I was returning from a solitary walk, I accidentally fell into the company of the ladies, when I informed them that I had just witnessed a most affecting sight. I had seen a young lady, about the age of twenty, gentle and accomplished, labouring under a fatal disease, and given over by the physician; not only indifferent to the solemnities of a dying hour, but so determined to divert her attention from them, that she spent the greater portion of her time either in reading novels, or playing at cards with the other members of the family. I expostulated with her on the impropriety of such amusements, especially at such a crisis; but she listened with the most perfect indifference; and her mother coolly replied, "I think any thing proper, that will keep off the thoughts from such a gloomy subject." She has but a little while to live, and I wish her to be happy while she lives, and as she is passionately fond of novels and cards, I think it would be an act of cruelty to withhold them from her. Dear creature, she will soon be in heaven."—"But, Madam," I observed, "we have no reason to believe that there are either novels or cards in heaven; and if the felicity of your child depends on such things, she can have no prospect of future bliss."—"The physician, Sir, particularly requests, that no one may be permitted to speak to her on religious subjects; he has given it as his opinion, that she cannot spend her time better than by enjoying these innocent amusements; and besides, Sir, she has taken the Sacrament, and is at peace with all mankind; and is quite resigned to her fate." As the last sentence fell from her lips, the whole family wept, nor could I refrain from tears.

"You have witnessed an affecting sight indeed," exclaimed Miss R., "but too many professing Christians would gaze on it with pleasure. The physician requesting that no one might be permitted to speak to her on religious subjects! Oh, how cruel! What is this, Sir, but interdicting the visit of mercy; and dooming a sinner to pass into the eternal world unprepared to die? I remember at an early stage of my late affliction, the medical attendant urged upon my parents the necessity of keeping the Bible out of my reach, and they complied with his request; and kept from me that holy book, which reveals life and immortality. Can you account, Sir, for this most astonishing part of their conduct?" "I can tell you the reason which they assign for it. They say that the mind ought to be kept in a state of great composure; and concluding that religion will agitate and alarm it, they forbid all reference to the subject." "Poor creatures," said Miss R., "how ignorant must they be of the nature and tendency of pure religious truth! If a person be renewed in the spirit of his mind, and feel the love of God shed abroad in his heart, there is no subject which will have such a delightful effect as the immediate prospect of entering heaven."

## LADDER OF BENEVOLENCE.

Maimonides, the celebrated Jewish philosopher, in his work "*More Nebuchim*," defines the duty of charity in the following admirable manner. There are, he says, eight degrees or steps in the duty of charity.

The first and lowest degree is to give; but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second, is to give cheerfully, but not proportionately to the distress of the sufferer.

The third, is to give cheerfully, proportionably, but not until we are solicited.

The fourth, is to give cheerfully, proportionably, & even unsolicited; but to put it in the poor man's hand, thereby exciting in him the painful emotions of shame.

The fifth, is to give charity in such a way that the distressed may receive the bounty, and know their benefactors without being known to them. Such was the conduct of some of our ancestors, who used to tie up money in the hind corner of their cloaks, that the poor might take it unperceived.

The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

The seventh, is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved persons nor the name of their benefactors; as was done by our charitable forefathers during the existence of the Temple; for there was in that holy building a place called the chamber of silence or inostation; where in the good deposited secretly whatever their generous hearts suggested, and from which the most respectable poor families were maintained with equal secrecy.

Lastly, the eighth and the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced brother, either by a considerable gift or loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding up his hand for charity; and to this our holy law alludes when it says, "And if thy brother be waxen poor and fallen in decay, then thou shalt support him; yea, though he be a stranger or a sojourner; that he may live with thee." Lev. xxv. 35. This is the highest step, and the summit of charity's golden ladder.

## CONSISTENCY IN RELIGION.

An anecdote of Frederick the Great has been extensively circulated, as an illustration of the respect which even the irreligious have for the consistent Christian, and the contempt with which these are regarded, who professing the pure morality and unyielding principles of the New Testament, may be seduced into a connivance at, if not a compliance with, their own sinful practices. In further confirmation of this doctrine we adduce a single fact from the history of that licentious monarch, the second Charles, of England. The parties named will be recognized by all who are familiar with the annals of those times.

When Charles II. went down to Winchester with his Court, the house of Dr. Kenn was destined to be the residence of Mrs. Gwynne. The good little man declared that she should not be under his roof. He was steady as a rock. The intelligence was carried to the King, who said, "Well then, Nell must take a lodging in the city." All the Court, divines, &c. were shocked at Dr. Kenn's strange conduct, saying that he had ruined his fortune, & would never rise in the Church. Some months after, the Bishopric of Bath and Wells becoming vacant, the Minister, &c. recommended some pious divines, to which the King answered, "No, none of them shall have it, I assure you. What is the name of that little man at Winchester, that would not let Nell Gwynne lodge at his house?"—"Dr. Kenn, please your Majesty."—"Well, he shall have it, then; I resolved that he should have the first Bishopric that fell, if it had been Canterbury."—N. Y. Rel. Chron.

## FORCE OF CONSCIENCE.

An elderly man called on the Librarian of one of the Societies in Yale College a few weeks ago, and after some casual conversation, stated, that between fifty and sixty years since, a person had wrongfully kept two small volumes belonging to the Library of the Society, and that he had now called in behalf of that person to make restitution for the injury; accordingly he paid five dollars, being, as he supposed, about the value of the books with interest.

The following case within the knowledge of the writer of this, happened nearly thirty years since. A young man called on a bookseller in this city, and informed him that about three years before, he had surreptitiously taken from his store a book; he now came to acknowledge his crime and make compensation for the book. He accordingly paid the value of it. This person is now a respectable clergyman in one of the New England states; for obvious reasons his name has never been mentioned in connection with the subject.—New-Haven Jour.

From the Philadelphia Recorder.

## EXTEMPORANEOUS PRAYER.

Mr. Editor, Please insert the following extract from Bishop Hall, in his controversy with Calamy and others in 1646, on the subject of Extemporaneous Prayer, and oblige your friend and brother.

"Far be it from me to dishearten any good Christians from the use of conceived prayer in his private devotion, and upon occasion also in the public. I would hate to be guilty of pouring so much water upon the spirit to which I would gladly add oil rather. Nor, let the full soul freely pour out itself in gracious expressions of its holy thoughts into the bosom of the Almighty; let both the sudden flashes of our quick ejaculations and the constant flames of our more fixed conceptions, mount up from the altar of a zealous heart unto the throne of grace; and if there be some stops or solecisms in the fervent ut-

terance of our private wants, these are so far from being offensive, that they are the most pleasing music to the ears of that God unto whom our prayers come. What I have professed concerning conceived prayers, is that which I have ever allowed, ever practised, both in private and public. God is a free Spirit; and so should ours be, in pouring out our voluntary devotions upon all occasions. Nothing hinders but that this liberty and a public Liturgy should be good friends, and go hand in hand together, and whosoever would forcibly separate them, let them bear their own blame. The over rigorous pressing of the Liturgy to the justing out of praying, or conceived prayers, was never intended by the law-makers, or moderate governors of the church."

## INTEMPERANCE.

The late President Dwight, in a Sermon on Intemperance, mentions, among the causes of that most fatal and alarmingly prevalent evil, the following:

1st. Example.  
2d. Frequenting those places, where strong drink is conveniently obtained.  
3d. Evil companions.  
4th. Customary and Regular Drinking.

1st. It exhibits the subject of it in the light of extreme odiousness, and degradation.  
2d. Drunkenness exposes the subject of it to many, and those often extreme, dangers.  
3d. The Drunkard exposes himself to many temptations and many sins.

4th. A Drunkard necessarily wastes his own property.  
5th. The Drunkard destroys his health.  
6th. The Drunkard wastes his reputation.  
7th. The Drunkard destroys his reason.  
8th. The Drunkard destroys his usefulness.  
9th. The Drunkard ruins his family.

1st. He spreads through his family the habit of intoxication.  
2d. By squandering their property, he deprives them of both comfort and respectability.  
3d. He breaks their hearts by subjecting them to insupportable mortification.

10th. The Drunkard destroys his life.  
11th. The Drunkard ruins his soul.

Some of the means of avoiding this dreadful evil.  
1st. Among these means, it will be readily seen, must be the avoidance of the causes, by which intoxication is solicited, or encouraged.  
2d. The man who finds in himself any peculiar relish for spirituous liquors, is bound to abstain from them wholly.

3d. All persons, who have already begun the habit of intoxication, are bound to desist, absolutely, from all use of strong drink.  
4th. Persons not peculiarly in danger of this evil, are, nevertheless, bound scrupulously to guard against it.

Whoever inveighs against intemperance, ought to refrain entirely from the use of ardent spirits. Yet this is not done. Many exclaim against intemperance, as though they felt deeply the evil, and yet "drink as much as they think is for their own good;"—that is, frequently—perhaps they daily take a glass. Now, I will not say that a man may not deprecate the evils of intemperance, who drink a glass occasionally; but I will say, that if he ever touches this poison, he is a poor hand at discouraging drunkenness.

I am glad the subject is taken up in our papers, and I hope it will be followed up by practical lectures, till drunkenness shall cease to be encouraged by the respectable, fashionable part of our community, as it now is.

Give your friends no ardent spirits, drink none yourself; then write and speak against drinking. But till you can come to this resolution, lay your hand on your mouth and your mouth in the dust, and be silent on that subject.—W. Recorder.

A fact has been mentioned to us, by a gentleman in whom we repose perfect confidence, which illustrates, in as ludicrous a manner as ever before came to our knowledge, the ruinous consequences of Intemperance. A man pretty well advanced in years, residing in Spartanburg District, South Carolina, who is habitually addicted to intoxication, being, a few weeks since, about trading a horse to a stranger, who was to call on a certain day and view him, and wishing the animal, which was rather poor, to make as respectable an appearance as possible, directed his son to wet up some meal, oats, &c. to give the horse to "swell him out."

In pursuance of these directions, the son, who, like the father, had "a drop in his eye," got the meal, &c. and took a bowl (as he thought) of water to "wet up the feed," but instead of water the bowl contained whiskey, from which the old man had been taking copious potations. The consequence of this mistake was, that shortly after the horse had eaten the meal, he became as drunk as his master; he would caper about the yard, fall down, jump up again, and exhibit every species of fantastic trick which it was possible for a horse to go through with: He finally ran into the dwelling house, (the door being open) and there renewing, before his inebriated master, his odd capers, the old man became very much frightened,—imagining, on the spur of the moment, that Beelzebub himself had called on him,—and seizing an axe, beat the horse's brains out. Thus the life of a noble animal was sacrificed by the stupidity of his drunken master.

West. Carolinian.

## DIMINUTION OF MORTALITY.

In the last sitting of the French Academy, (30th of January,) M. Fourier read a note by M. Benoiton de Chateaufort, on the changes which the laws of mortality have undergone within the last half-century, from 1775 to 1825.

The result of these curious researches is, that, whereas formerly, out of every 100 children born, 50 died within the two first years, not more than 35 5-10 now perish. It cannot be doubted that this important difference in the mortality of infants is to be ascribed partly to vaccination, and partly to the improvement in the condition of the laboring classes. The comparison is equally in favour of the present age, as it regards all the other periods of life. Thus, in every 100 children, 55 5-10 formerly died under the age of ten; now, the mortality does not exceed 48 7-10. In the same number of men, only 21 5-10 reached the age of fifty; now 32 5-10 attain that age. Then, only 15 in 100 reached the age of sixty; now, the number is raised to 24.—Thus, it appears that the total number of deaths, compared with the population, is very sensibly diminished. Formerly, the annual deaths were 1 to 30; now they are only 1 to 39. The number of births is also found to have decreased. They are now only as 1 in 31; whilst formerly they amounted to 1 in 25.—A similar decrease is observable in the number of marriages; they formerly amounted to 1 in every 111 persons; now they are reduced to 1 in 135.

## THE FIRST BALLOON.

The first aerial voyage ever made by man, was on the 21st of November, 1783, when Pilatre de Rozier, a young naturalist of great promise, and full of ardour and courage, accompanied by the Marquis d'Arlandes, a major of infantry, who volunteered to accompany him, ascended from the Chateau de Montreuil, belonging to the Court of the Dauphin. About 2 o'clock, the machine was launched, and it mounted with a steady and

majestic pace. Wonder, mingled with anxiety, was depicted in every countenance; but when, from their lofty station in the sky, the navigators calmly waved their hats, and saluted the spectators below, a general shout of acclamation burst forth on all sides. As they rose much higher, however, they were soon imperceptible to the naked eye.

This balloon soared to an elevation of more than three thousand feet, and traversed, by a circuitous route the whole of Paris, whose gay inhabitants were all absorbed in admiration and amazement.—The daring aeronauts, after a journey of twenty-four or twenty-five minutes, in which they described a track of six miles, safely alighted beyond the Boulevards.

It was to be expected that a paper which should make any account of the rights of Dissenters, would meet with reproaches from certain quarters—but if no better argument than that reproach can be presented, we shall not fear for the goodness of our cause. The following is an extract of a letter to the Editors, dated

—Nova-Scotia, April 1826.

"Some time ago a scurrilous paragraph against your paper appeared in a Halifax paper called the Free Press. The Editor should have received a little chastisement,—but being so constantly accustomed to it & so callous to its effect, it was considered quite useless to waste words on the occasion. And besides, his paper is now below any attention. Its universal practice is to oppose and vilify every thing good, and therefore its praise only would amount. To the credit of our population in this part of the Province, I may state, that as far as I can learn, there are not so many copies of his paper taken here, as of yours.

He lately made a personal and most indecent attack upon the Editor of the New York Albion, who I observe has made a very sensible reply. The truth is, he is so weak as to imagine that the indiscriminate abuse of the United States and every thing in it, will procure him the reputation of a superior degree of loyalty. Fifty years ago this manœuvre might have passed off; but folly and prejudice have now given way to sense and liberality. Please forward two more copies of your paper to the address underneath."

## GRATITUDE.

I remember once that a Philadelphia merchant many years ago, whose wealth and importance were only equalled by the goodness of his heart and the purity of his principles, rescued a mechanic from the clutches of poverty, and what was worse in those days, the hands of the Sheriff. The son of the mechanic was young; but old enough to know his father's benefactor. Many years after this, the merchant fell into difficulties, and at a most trying moment, when all his former friends had forsaken him, the mechanic's son, now comparatively wealthy, stepped forward to his relief. "I am much indebted to you," said the reduced merchant. "By no means," said the other, "I have only paid the debt which my father contracted at the corner of Chestnut Street, thirty years ago, when I was just old enough to understand the cause of my poor mother's tears." The merchant grasped his hand and burst into a flood of tears.—N. Y. Com. Adv.

The King of England's household, in actual pay, every day consists of 795 persons; 507 have salaries, which amount, in a year, to 102,259l. Two hundred and eighty-eight, whose salaries are unknown, but probably average 150l. each.—43,000l. Total 145,259l.; or \$644,950. Besides these, there are a large number of footmen, undercooks, scullions, porters, hostlers, confectioners, &c. His own salary is about \$5,000,000. That of the President of the U. States, \$25,000; or one two hundredth part of his Majesty's.

B. Newsletter.

The following lines are applicable to a class of persons a thousand times more numerous than avowed Atheists:—

"A fever argues fever in the dark;  
A fever argues fever in the dark;  
Let but the logic of his pulse decay,  
The Grecian he'll renounce, and learn to pray."

The Congress of Columbia have passed a law forbidding persons to enter the monastic life under the age of twenty years.

As an illustration of the proposition that "example is no warning," it is said that two men were committed to Warwick Gaol, Eng. for robbing a shepherd of 20 pounds, while Ford, a murderer, was hanging in their sight.

Hats. A communication in one of the Philadelphia papers speaks in high terms of a newly invented machine for ironing and finishing hats. By its operation it is stated that hats are finished in one fourth of the time usually employed, and without risk of injury to the hat.

## LITERARY &amp; SCIENTIFIC.

New-England Mechanic.—Messrs. Parker & Lincoln, of this city, have issued proposals for publishing a periodical work, of 48 pages, 8vo. monthly, to be entitled the "New-England Mechanic." It is the intention of the publishers "to fill its pages, not with theoretical speculations and visionary schemes, but with practical facts and observations—with the discussion of such topics as come home to men's business and bosoms—in fine, to form a book alike worthy the attention of Apprentices, Journeymen, Master Workmen, Directors of establishments, Legislators, and Men of Letters." From the character and acquisitions of the gentlemen whose assistance they have engaged in conducting the work, we have no doubt they will be able to redeem the pledge here given. New-York has Journal of this description; but, so far as we are informed, New-England, with its far more numerous and multiplying manufactures, has none. The price of the New-England Mechanic will be \$5 per annum.

## REMARKABLE PHENOMENON.

A luminous arch was seen at Belfast, (Ireland) on the evening of March 29, at eight o'clock. It is described as appearing six times larger than the full moon, one extremity rising behind the hills in the county of Down, the middle passing over the sea and the town, and extending in a brilliant curve from east to west, in the direction of the magnetic equator, and cutting the horizon nearly 90 degrees northward of east, & about the same distance south of west. The highest point had an elevation of about 70 degrees on the south-eastern side—Jupiter and other stars were visible through it, but its vividness frequently changed. About half past nine the whole arch seemed to be agitated with a tremulous motion, and shortly afterwards entirely disappeared.

## ASTRONOMY.

A very important astronomical fact has been discovered by J. W. H. Herschel and Mr. South. The late Sir William Herschel directed the attention of astronomers to the importance of determining the distances and positions of double and triple stars; or stars which appear single to the eye, or when seen through an inferior telescope, but when viewed with one of higher magnifying powers are found to consist of two or more distinct stars. Sir W. H. published descriptions and names of 702 such double and triple stars. The above gentlemen instituted a series of observations to determine the existence and amount of annual parallax of these stars; but this object was soon lost sight of amid the more extensive views of the construction of the universe, which gradually unfolded themselves. They have clearly established the existence of binary systems, in which two stars perform to each other

the offices of sun and planet. They have ascertained with considerable exactness the periods of rotation of more than one such pair. They have observed the immersions and emersions of stars behind each other, and have detected among them real motions sufficiently rapid to become measurable quantities in very short intervals of time.

Education in Algiers.—We learn from Mr. Shaler's work, that public instruction, after the plan usually adopted in Mohammedan countries, receives a considerable share of attention in Algiers.

There are three Colleges in the city, which appear to be a sort of Theological Seminaries, for instructing persons in the Mohammedan faith, and qualifying them as religious teachers of the people. One of these Colleges is set apart exclusively for the instruction of the "Kabyles," natives of the interior, who reside in the city as servants and laborers.

The extent of the literature of Algiers, however, as of all countries where the religion of the prophet is maintained, finds its limit in the Koran, so that little advancement in learning is to be expected.—By the introduction of Christianity, and the admission of the press, a new state of things would at once result.

The Narrative of the Travels and Discoveries of Major Denham and Capt. Clapperton, in Northern and Central Africa, in 1822, 3 and 4, has been published in London, in quarto, with 44 plates.—Woodstock, or the Cavalier, a Tale of the year 1651, by the Author of Waverley, was to be published April 29.—D. Ad.

## FEMALE CLASSICAL SEMINARY AT BROOKFIELD.

THE unexpected patronage which this Seminary has received at the present term, has induced the Trustees to consider to enlarge the plan of their operations the remainder of the season. They have accordingly engaged an able and experienced Lecturer, with an extensive apparatus and a valuable collection of minerals, to deliver full and complete courses of Lectures in CHEMISTRY, BOTANY, MINERALOGY and GEOLOGY. In Natural Philosophy and Astronomy, every recreation is to be a lecture, and to be illustrated by apparatus and experiments. The Trustees believe that they are now able to give as thorough and as extensive a course of instruction in the Natural, Intellectual, and Moral Sciences, as is given in most of our Colleges. Several new boarding-houses, to be occupied by gentle families, will be open for the accommodation of young Ladies the next term, and particular attention will be paid to manners and morals. All the branches of a literary and polite education are taught.

The next term will commence the 3d of July.  
Brookfield, May 26, 1826.

## HOPKINTON SPRINGS.

THE Subscriber having taken the Medicinal Springs at Hopkinton, begs leave to inform the public in general and his friends in particular, that his accommodations there will be (he presumes) perfectly satisfactory to those who do him the favor to frequent them. Having provided attendance as customary to that line of business, and furnished every necessary that may be wished for or required, he anticipates the pleasure of obtaining the good opinion of those who may honor him with their custom the ensuing season. His Hotel is at Westborough on the Boston and Worcester Turnpike, is prepared to receive those Gentlemen and Ladies who prefer the daily exercise of passing to and returning from the waters. He begs leave to mention that individuals may be accommodated with private lodgings at his Hotel, and that a coach will run from his house to and from the Springs daily, for the accommodation of those who come in the stage, or may wish to take the stage.

All letters for boarders at the Springs, left at the Post Office in Westborough, will be conveyed daily.  
All or any favors conferred on the subscriber, will be gratefully acknowledged by the public's  
Very obedient and humble Servant, SILAS WESSON.  
Westborough, May 26, 1826.

## BUCHANAN'S DOMESTIC MEDICINE, REVISED

BY JOHN G. COFFIN, M. D.

RECENTLY published by NATHANIEL S. SIMP.

KING'S, No. 22 Court Street, Boston.  
"Domestic Medicine, or a Treatise on the Prevention & Cure of Diseases by Regimen and Simple Medicines. Containing a Dispensatory for the use of Private Practitioners. By William Buchan, M. D. Fellow of the Royal College of Physicians, Edinburgh. With considerable additions and various Notes, by A. P. Buchan, M. D. Fellow of the Royal College of Physicians, London, and Physician to the Westminster Hospital. To which is added a Family Herbal. A new Edition, revised and amended by John G. Coffin, M. D. Fellow of the Massachusetts Medical Society.  
"To eradicate dangerous and hurtful prejudices; to guard the ignorant and credulous against the frauds and impostures of quacks and impostors; and to show men what is in their hands with regard to the prevention and cure of diseases, were the leading views in compiling and publishing the following sheets."

The present edition of the Domestic Medicine has been printed from the twenty first London edition, published by the author's son. If the popularity of a book be considered as a proof of its utility, this work must be allowed to rank above any other publication on the same subject. Two hundred thousand copies of it, probably, have circulated in the British dominions; it has been translated into most of the languages of Modern Europe; and several editions of it have been published in the United States. From these considerations, and having had the whole work revised by an eminent Physician of this city, the publisher is informed to hope, that this new edition will be favourably received by the public.  
May 19.

## NEWARK INSTITUTE FOR YOUNG LADIES.

LADIES.

THIS extensive and flourishing establishment is in full operation, under the superintendence and instruction of J. LIVINGSTON BARNES, assisted by 30 female Instructors. After suitable preparation, the students are admitted to the Introductory Department, a regular and systematic plan of instruction, divided into Two Courses, is pursued. The First Course of 4 years, is designed to embrace a complete system of a Young Ladies' education in the English, Scientific and Ornamental branches.

The Second Course of 3 years, is devoted to the study of Latin, Greek, and French languages.  
The Institution is completed at the completion of each course.  
Regular Courses of Lectures upon Natural and Experimental Philosophy and Astronomy, Chemistry, Mineralogy, Geology, and Botany.  
The Establishment is furnished with a Philosophical and Chemical apparatus and a Cabinet of Minerals.  
Gloves and a magnificent assortment of the latest and most approved American Fichu No. 22 Court Street, Boston.  
The Class in Natural History will be favoured with more than 650 elegant coloured copper-plate engravings on that science.

No expense has been spared by the Principal to bring his Establishment (as it respects advantage) to an equal standing with the first in the country; and from his experience as an Instructor and his entire devotedness to the best interests of his pupils, he hopes to secure the entire approbation of his patrons.

Satisfactory reference given, if required.  
Extensive accommodations for Boarders in the family of the Principal, where every attention will be paid to their morals and manners.

Newark is one of the most pleasant and healthy towns in the United States. Situated 9 miles west of the city of New York, between which places, post-coaches are passing & re-passing almost every hour of the day.

Newark, New Jersey, April 21.

## NEW BOOT AND SHOE STORE.

THOMAS CRYAN WALES, would inform his friends, and the public generally, that he has taken No. 22 Court Street, opposite the head of Market Street. Where he has on hand and is constantly receiving from some of the first rate manufacturers in this country, an extensive and complete assortment of all kinds of Ladies, Gentlemen's, Boys, Misses and Childrens Boots, Shoes and Slippers, all of which are made in the most fashionable style, and will be sold at as low prices as can be found at any store in this country.

N. B. A liberal discount made to those who purchase by the quantity.  
Country traders are particularly invited to call and examine for themselves.

April 21.

## DR. J. C. HAYDEN.

HAS taken rooms in House No. 11 School Street, opposite Court Square, where he may be found at all times ready to attend to the several branches of his profession.  
May 12.